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WEEKLY REVIEW.

—THE last notices of the Revival in Scotland speak of the great work wrought among the young men. The fact stands out very prominent that an unusually large proportion of those converted, are young men. We have had occasion to notice the same fact in this country since the work under Rev. Wm. Taylor began. The Spirit of God has doubtless some purpose in this. These young men have a great and glorious work before them, such as the world has never seen perhaps, and will lead the sacramental host of God's elect forth to the conquest of all nations for Christ. "The greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." "I have written unto you, young men, because ye are strong and the word of God abideth in you, and ye have overcome the wicked one," says the aged John. A suggestion by Mr. Moody that a circular should be issued calling upon the fathers and mothers of Scotland to put forth a united effort for one week to reach the young men, was immediately and cordially responded to, and the week commencing March 22nd was set apart for this object. The circular signed by twelve in the name of a large number of ministers has been issued. In this they say:

The Lord has visited the land. What shall we render to Him for his mercy? He has graciously rebuked the scepticism of the age, and given token that, of a truth, He is the Answerer of prayer. The blessing has descended on all classes. Numerous individuals and families have been gladdened by becoming recipients of benefits whose value they feel to be priceless.

At the present moment, the most remarkable aspect of the visitation in the eyes of many who are conversant with the movement, is the awakening that has occurred among young men. The efficacy of the heavenly influence has been evinced by the extraordinary crowds of young men assembling at religious meetings held on their own account, on Sabbaths and week-days; the hitherto unflagging attendance for prayer and conference night after night; the calmness, unimpassioned simplicity, and perfect order with which the proceedings have been conducted; the power that has been experienced in the meetings: the impression which, by God's blessing, the young men have made on each other; the moral courage shown by those who have been roused to earnestness about their salvation: the avowals of a great inward change experienced which, with most becoming modesty, have been made; the striking examples of conversion that have occurred; the beautiful action and reaction of young men belonging to different cities on each other; and much more that cannot now be specified, indicate that a most unusual movement has taken place.

—THERE is now before the Legislative Council of India a Bill to regulate the Procedure of the High Courts in their criminal jurisdiction. Great changes in the law of trial by jury in this country are proposed. The time-honoured law of England that requires twelve persons to agree unanimously as to the guilt of a party, whose crime, or the circumstances connected with it, may be most perplexing, will, we suppose, in this country at least, shortly become a thing of the past. We fear that it has often happened that, for the sake of unanimity, many a one in the minority of a jury has had to sacrifice his convictions. It is amazing to see with what tenacity people cling to a custom because it is an old one, even though it be decayed and ready to vanish away.

The Bill in its amended form supported by the Select Committee, of which the legal member, the Hon'ble Mr. Hobhouse, is one, stands thus (we quote from the *Indian Statesman*):

The jury shall consist of nine persons.

A verdict of guilty or not guilty, as the case may be, shall be delivered either when the jury are unanimous in their opinion, or when as many as six are of one opinion and the judge agrees with them.

When the jury are satisfied that they will not be unanimous, but six of them are of one opinion, the foreman shall so inform the judge.

If the judge disagrees with the majority, he shall then discharge the jury.

If there are not so many as six who agree in opinion, the judge shall, after the lapse of such time as he thinks reasonable, discharge the jury.

The judge may also discharge the jury whenever by reason of illness a juryman becomes incapable of attending through the trial, or the prisoner becomes incapable of remaining at the bar.

Whenever the jury is discharged, the prisoner shall be detained in custody or on bail (as the case may be), and shall be tried by another jury, unless the judge considers that he should not be retried, in which case the judge shall make an entry to that effect on the charge, and the prisoner shall be set at liberty.

—THE late Postmaster General, Dr. Lyon Playfair, has done us a little service during his brief tenure of office, in securing an acceleration of the mails through Egypt.

It has been determined that from June next the Mail Packets of the Peninsular and Oriental Company with the outward mails will be required to leave Suez 24 instead of 34 hours after the time at which the packet from Brindisi is due at Alexandria, and, on the homeward route they will leave Alexandria for both Brindisi and Southampton 17 hours after the time at which the packet from India is due at Suez.

—A MILITARY officer lately assaulted H. R. H. the Duke of Cambridge, Commanding-in-Chief, in a public thoroughfare of London. And now a Major Johnson, late of the Bombay Army, has, in military costume, with his war-service medals on his breast, taken to sweeping a crossing in Pall Mall. The object in both cases is to obtain that attention to their grievances which these officers say they could not get in any ordinary way. They have undoubtedly succeeded in gaining attention; but whether they will obtain the redress they want is very doubtful. If successful in this respect, we might have officers from many parts of the world, from India in particular, flocking to London and lying in wait for the Duke of Cambridge, or taking to sweeping crossings to get their wrongs righted.

It is a fact that very many persons in this world are much more concerned about the things they have not, and cannot obtain, than they are about the blessings they actually have, or that are within their reach.

We lately saw a good definition of contentment, to this effect: "Contentment is being satisfied with what we have not, as well as with what we have."

—THE famous-prayer test has been followed by very different results to that which was expected by those who proposed it. The aim of the test was to prove that prayer was not heard, that God's laws were fixed and his ways unalterable, and that therefore prayer could not be answered even if heard; that the subject for which prayer might be offered could not be influenced in any way by the prayer; that, in short, prayer was useless. Well, what do we see? Since this proposal was made, there has been more of a spirit of true prayerfulness amongst God's people in every part of the world than has been found for ages past. And thousands who never bowed the knee in prayer—scoffed indeed at praying people—are now pouring out their souls in prayer with joyful confidence that God hears and answers them. The desires for growth in grace and in holiness and usefulness, with the intense yearning for the conversion of others, far surpasses anything we have known during the many years we have been among praying people, or have heard during all these years that we have been reading the news of the churches. And it is the privilege of very many to receive unquestionable answers to their prayers.

The devil makes mistakes sometimes; we don't believe that he is infallible. We think he was profoundly mistaken in stirring up the prayer-test question.

The Bombay Guardian.

SATURDAY, APRIL 18, 1874.

THE ALL-DAY MEETING.

We may supplement the interesting account of the All-day Meeting of April 3rd given by a friend in our last issue, by stating some additional particulars:

1. It was observed as a day of fasting and prayer. The brazen gates of idolatry, caste and false religion are to be broken down, and, if to any, surely to these forms of diabolical possession may be applied the words of our Lord, This kind goeth not out save by prayer and fasting.

2. Ministers of different denominations took part in the meeting. Very earnest and impressive addresses were made by Rev. Mr. Urquhart of the Baptist Church, Rev. Mr. Harding, American Mission, Rev. R. Stothert, Free Church Mission, Rev. Mr. Boyd, Free Church, Esplanade, and prayer was offered by the Rev. Mr. Wells, of the Irish Pres. Mission, Surat. The Rev. Appaji

Bapooji, Church Missionary Society, and Dr. MacDonald, of the Medical Mission, were also present. Of the Methodist Episcopal Mission the Rev. Messrs. Fox, Bowen, Robbins, Shaw, and Dr. Fraser took part.

3. A powerful sermon on the subject of the day, Rom. xii. 1, 2, was preached by Mr. Fox of Poona, who used great plainness of speech as he showed how consecration, beginning in the heart, radiates through all the person and all the life. A number subsequently testified to the deep impression made by this discourse.

4. In the early part of the day, a brother read from a home paper some accounts of the great awakening that is taking place in Scotland under the preaching of Messrs. Moody and Sankey; and an address on the lessons to be gathered from this Revival by Mr. Harding was afterwards listened to with great interest. Mr. Stothert's address on Personal Activity for the spread of Christ's kingdom, was most earnest and effective. One spirit in fact seemed to pervade all the addresses. They were mostly brief.

5. The spirit of prayer kept rising to the end. Whenever the opportunity was given, one suppliant would succeed another, and six, eight or ten would lead in prayer before the congregation rose from their knees. Time passed rapidly away. At least 100 were there from beginning to end, and we have not heard that any one found the exercises wearisome. Many were astonished that four o'clock came so soon.

6. Very many Christians gave their experience. Many told how they were powerfully realizing the presence and all-sufficient grace of the Spirit at the moment of speaking. Many received by simple faith the answers to their prayers, *there and then*, received the Spirit of God in his fulness. There was a particular moment when very many seemed simultaneously to receive that for which we had been praying, the baptism of the Holy Ghost and of faith.

7. It was made prominent throughout that Consecration could not be divorced from faith; that we needed faith to make the consecration and to assure us of its acceptance; and the faith was exercised.

8. At the commencement, the meeting was placed under the charge of the Holy Ghost. We had thought of having chairmen, dividing the meeting into three parts, a different chairman for each; but this was set aside; the chair remained vacant all the while. There were no set plans for the meeting. The beauty of the meeting was its spontaneousness. There was nothing lengthened or prosy in the addresses, and prayers and remarks were always brief, and there was not a single embarrassing pause, nor was there anything that could be regarded as an abuse of the liberty that reigned. Where the Spirit of the Lord is, there is liberty; and the Spirit of the Lord was there. There was a general desire to honour him and to be guided by Him. This is an important matter. We know very well that in almost every gathering there are men who know not what spirit they are of, and who have a fondness to hear themselves speak not at all paralleled by their fitness to edify; but where there is a disposition on the part of the audience generally to honour the Spirit, it is wonderful how these persons are restrained.

9. The meetings that followed this, afforded good evidence that very marked blessings had been received.

10. Can Christians in this country devise a better way of employing their public holidays?

If we had not already given so much space to the account of this meeting, we might speak of the Love Feast held in Poona on the Monday following. It was a delightful season and one long to be remembered. 77 testified in succession to the conscious enjoyment of Christ's love.

At the Friday evening meeting in Bombay, 15 stood up as seekers of the blessing of sanctification; in Poona on Sunday the 5th, 15 more, and on Monday at the Love-Feast, 20.

MEDITATION.

I will delight myself in thy statutes: I will not forget thy word.—Ps. cxix. 16.

This psalm contains 176 references to the fact that the word of God is God himself speaking, and its aim is to bring us to the recognition of this fact. It makes all the difference in the world whether we view the Bible as something that God has given, a gift distinguishable from the Giver, or whether it is to us God himself speaking. God is the same, and his language to successive generations is the same. Throughout this psalm we have the utterances of a man thoroughly emancipated from legalism; the inspired writer, though constantly speaking of the commandments, is not going about to establish his own righteousness; he is reconciled to God; he knows the love of God; he is constrained by love; hence the ever-recurring expressions of delight in the word of God. We love to hear the voice of one that loves us and is loved by us. A great many feel that they ought to love God's word, and that it is a shame not to do it, and they make great efforts to constrain themselves to find pleasure in it; but compulsion and joy do not know each other; delight in God's word must be spontaneous. What then? neglect it till we have the love? We never shall have it in that way. We love him because he first loved us. Receive God's love; receive it on the testimony of the book, on the testimony of the cross; receive it by faith, without consciousness; and look for the manifestations of it in connection with those duties that constitute your difficulties. The painful sense of obligation arises out of the personal inadequacy of which you are conscious; the victory is furnished in the words 'Not I, but Christ;' by believing that Christ is with you for the doing of this very thing. When I am weak then I am strong. I have a great, almighty-Friend who is with me as exclusively as though he had none other to care for, he thoroughly knows the wretchedness of my heart; he does not upbraid me with my own ineptitude, but is glad that I know it and that I avail myself of his aptness; I must cease looking to my own heart for ability or goodness; I must be unwaveringly sure that Christ's help is available in just the way demanded by the wretchedness of my nature. When we thus abandon self and take Christ for the doing of our duties as well as for the pardon of our sin, then have we true and saving faith; then the glorious discovery of his all-sufficiency for the needs of just such a wretched creature as I am bursts upon me and fills me with joy unspeakable. This is the victory that overcomes the world, because it brings in him who has overcome the world. Now we delight in the statutes of God. Reconciled to God we are reconciled to his word, ay, to his commandments. We listen with joy to his loving instructions. Our most precious communion with God, and greatest enjoyment of his love, is in doing what he commands us to do. This is one of the marks whereby we may know that we have a true faith in God, we have pleasure in his commandments as well as in his promises. We do not cull out a promise here and there; do not make a nosegay of promises; a little select Bible of promises; but we find our food in every word that cometh out of the mouth of God. Thus Jesus overcame the tempter not by the promises but by the commandments. God saith. The loving God in whom I believe, whose love faith teaches me to find in all his commandments; he shows me this path; thou who showest me another, get thee behind me. His commandments are far from grievous. My hand is withered, I cannot stretch it out; it is a pain to me to make the effort; but Jesus speaks; enough; I can do all through Christ strengthening me; blessed command that gives me a right arm!

Many are constantly forgetting God's word when they should remember it, and are much distressed when afterwards they perceive their failure. They make many efforts to overcome their failing, but efforts, promises, resolutions, all are in vain. But we easily and spontaneously remember what is pleasant to us. Now Jesus has said, Without me ye can do nothing. We are to be all the time occupied with his will, and then there will be no lapses of memory; but the only way to be always thus occupied with his will is to know his love and to know it in his will. Every will of Christ is a conduit by which his love flows to me. In a word Christ is our life. The blood has no difficulty in pursuing its course through our arteries; and the mind of Christ will naturally express itself in our doings and thinkings if we abide in him. Dear reader, have you reached that blessed hour when a man discovers once for all that his life is not in himself but in Christ, and begins to live on Christ, on the fulness in Christ instead of on the misery in himself? Have you taken Christ as your own, all yours? Are you still dependent on your efforts, vows, resolutions? This is the privation of life. Look at Goliath and at David. With the latter was life. Goliath had his muscles, his mighty stature, his spear, sword and shield; everything about him spoke of power, and struck terror to the heart of the Israelites. The stripling David with his sling was the personification of faith; the best slinger in the world might miss his mark; but David's confidence was in the Lord, and he knew the victory was his before he advanced against the Philistine. He delighted himself in the statutes of God; he did not forget his word; and by that word he overcame. The persistency of life in the believer is indicated in the words, Rejoice evermore; pray without ceasing; in everything give thanks.

LOVE AND UNLOVELINESS.

A PROBLEM.

God is love. But love in God cannot act in any way that has not the consent of his justice, truth and holiness, or in any way that lessens the sanctions of law. If the

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father of the prodigal son had sent supplies to his son as soon as he began to need them, and had thus enabled him to pursue his career of folly and extravagance, it would have been no manifestation of love. There came a time when the misery of the son gave the father's love a new and singular opportunity of manifesting itself. There are some who distinguish between benevolence and complacency, by pointing out that the latter feeling can only exist where there is excellence in the object, while benevolence may be shown to the utterly unworthy. But these two may not act independently of each other; benevolence that is shown at the expense of complacency is not true love. This was the problem as regards God's treatment of a fallen race. Their only hope was in the benevolence of God; but how could the benevolence of God move in their behalf, without an adequate satisfaction of the demands of his complacency? In every individual man there should have been the image of God, that he might look upon him with complacency; in every man there was the obliteration of this image, and the perfections of God all stood in the way of the exercise of his benevolence towards a corrupt and guilty race. In the Gospel alone, in no other system under heaven, do we find the solution of the problem. We have the solution briefly expressed in two passages of the 3rd chapter of John: John iii. 16: "God so loved the world that he gave his only-begotten Son that whosoever believeth in him should not perish but have everlasting life"; 35, 36: "The Father loveth the Son and hath given all things into his hand. He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life, but the wrath of God abideth on him." God loved the world; he had no complacency in man, but infinite displacency because of the sin that was blighting the face of creation; man was daily and hourly treasuring up wrath against the day of wrath; but He desired to recover man from his misery, and infinite wisdom found out a way whereby it might be done without impeachment of his perfections. The Father loveth the Son; has infinite complacency in that One among the children of men who was holy, harmless, undefiled and separate from sinners, and who has yet condescended to identify himself with the human family. Here is one on whose head the love of God may pour itself out in a stream copious enough to satisfy the world. Jesus bore our sins in his own body on the tree, and his life on earth was just a pilgrimage to the cross; it was full before him, all along; all means were employed by the adversary to make him swerve from this path; in vain; therefore the voice of the Father was heard saying, This is my beloved Son in whom I am well pleased. The Father loveth the Son, and deals with men as they deal with him; he that believeth on the Son shall be himself a son of God; eternal life is his; he becomes a means whereby the Father's love for the Son may be manifested; measure the distance from the utmost degradation of the man and the utmost height of bliss and sanctity and dignity to which in Christ we may be raised, and you have the measure of the love which the Father has now the opportunity of showing to the Son. On the other hand, he that believeth not the Son shall not see life, but the wrath of God abideth on him; because the Father loveth the Son whom he believes not, the wretched man cuts himself off from the life and love of the Father, and everlasting wrath is his portion. A man who is willing to believe God may see at once what an amazing ground of confidence is here laid for him. In himself vile, deserving only of wrath, absolutely without claim, he is enabled to approach a Being of infinite purity on the ground of the love that the Father has to his Son, and to expect redemption complete and everlasting. Love shown to one of the least of these my brethren is love shown to me. But if a man has not the faith that lays hold of Christ, the love of the Father to the Son will manifest itself in resisting him to the utmost. The measure of the Father's to the Son will reveal itself in the accumulated and perpetual wrath upon his head.

Epitome of News.

Saturday, April 11, 1874.

—The Overland Mail arrived last evening. All its news of any importance was previously received by telegraph.

—"Mr. H. M. Stanley, in a letter to the *Daily News* respecting the death of Dr. Livingstone, says that a copious record of his discoveries, extending over a period of six years, which Mr. Stanley brought to England in August 1872, is safe in the hands of Miss Agnes Livingstone. This record begins from the day Dr. Livingstone left Zanzibar, in December 1866, and extends to March 13, 1872."

—We take the following from the *Bombay Gazette:* "All anxiety with respect to the safety of Major Warburton (says the *Melbourne Argus)* has been set at rest by the intelligence of the safe arrival of himself and party at a point within 150 miles of the Grey River, which empties itself into the ocean on that part of the coast of Western Australia known as Breakers' Inlet, on the 20th parallel of south latitude. We conjecture that the expedition, starting from Mount Turnbull, in Central Australia, the position of which was defined by Stuart in April 1860, proceeded in a direction almost due east to Mount Wilson, which was A. C. Gregory's furthest in 1856, when he and his companions followed up the bed of Stuart's Creek to the edge of a desert which they regarded as impracticable. From thence we assume that Major Warburton would make for Mount Macpherson, at the head of the River Oakover, one of the affluents of the De Grey, where he would enter upon country explored by F. Gregory when following up the Murchison to its source in 1858. In accomplishing this hazardous exploit at the hottest season of the year, Major Warburton and his party have traversed 900 miles of country in tropical Australia which have been hitherto an utter blank upon the map."

—"The 'Colonial and Foreign Meat Supply Company' is the name of an organization that has recently been established in England. Their supplies are drawn from the banks of the Danube, and they offer to supply mutton at 3½d. a pound, geese at 2s. 3d. each, turkeys at 2s. 9d., chickens at 6d. each. A meeting which has taken place in London to test the food of all kinds supplied by this company certified that the produce laid before it was in every way excellent."

—"Sir Cowasjee Jehanghier Readymoney has forwarded to the Secretary to the Persian Charity Fund a number of *Zend Avesta* books in the Persian character, for the use of his co-religionists in Persia."

—*Indian Statesman:* "The Mahunt of one of the most famous Hindoo shrines in Southern India has just experienced a sad curtailment of his or his temple's territorial wealth. Between Benares, on the sacred Ganges, and Ramaishweram, in the extreme south of Hindostan, no spot in India has the repute of greater sanctity than the hill and temple of Triputty, situated about midway between Madras and Cuddapah, on the north-west line of the railway. The Mahunt of the pagoda had the effrontery to prefer a distinct claim to right of possession of the whole range of hills, comprising from 100 to 150 square miles, most of which is covered with valuable forest! He had held practical possession for goodness knows how long, but the advent of the Revenue Settlement demarcators somewhat disturbed this state of things, and in order to maintain his hold upon this considerable estate the Mahunt was forced to institute a regular claim. It did not pass, however, undisputed. The Revenue Board at Madras deputed a competent officer to investigate the matter personally, when it came to light that the Mahunt of the pagoda had neither grant nor charter of any kind conferring upon the temple at Triputty the privileges he claimed for it. But the Government, in dealing with the matter, have, at the recommendation of the Board of Revenue, made every allowance for the reputed sanctity of the approaches to the shrine and certain localities in its neighbourhood, while resuming its own rights over the hitherto usurped territory. The Mahunt has been informed that he will not be interfered with so far as regards a circular tract two square miles in extent—rather a diminution of the former hundred and fifty."

Monday, April 13.

—We are favoured with a copy of the *Indian Traveller's Guide* for April, published at the *Bombay Gazette* Office: price eight annas.

—The *Times of India* gives an account of a "Monster Meeting of Parsees" in Bombay, for the purpose of adopting a memorial to the Secretary of State regarding the recent riots. The account is very graphic: the following is an extract,—the place of meeting Allbless Baug:—

"We confess that we are unable to fix upon the exact number, but at a rough calculation it must be somewhere about eight thousand. In the first place it was impossible to find out the doorway. Every nook and corner was filled with people, and it was somewhat hazardous to force the way through a wall of determined people. The scene in the hall was extremely bustling. Thousands of men wet with perspiration bustled against one another, and the whole resembled an ocean of heads. The heat in the room was insufferable, so much so that two individuals, one an old man and another a lad of about fourteen, fainted right away. Chairs were out of the question. Sir Jamsetjee Jejeebhoy addressed the meeting as follows:—

"'My Beloved Fellow-Countrymen,—You are all aware why you have been troubled (!) here this day. The disgraceful conduct of certain Mahomedan *budmashes* in February last, and the outrages they have, without the least provocation, inflicted on our meek (!) and peace-loving community, attacking our houses, destroying and plundering our property, and defiling our temples, have sadly grieved our hearts. But I beseech you, my co-religionists, to proceed with magnanimity (!) in seeking to obtain from the proper quarter the redress we desire and deserve, a course which is sure to add to our credit and good name.'"

—"A dinghee *Putton*, which left Khetti on the morning of the 21st March, with a cargo of grain, bound for Kurrachee, has become, we are informed, a complete wreck," having foundered in a gale of wind. Of the nine persons on board, seven perished, the remaining "two had up to the 27th of last month continued in a very precarious state."

—"The *Delhi Gazette* tells us that the tree under one of the wells of the Jumna Bridge at Agra has been at last conquered. It was first met with in December 1872. It has been extricated piece by piece by divers, having been broken to pieces by the iron well curb on the morning of the 8th, at a depth of 36 feet below the water. It was fourteen or fifteen inches in diameter, perfectly solid, probably sâl, and has cost upwards of 10,000 rupees to remove."

—The Tanna correspondent of the *Times of India* says that five criminals were to be executed all at once this morning at the jail there, and that "a number of Burmese prisoners in the jail have been discovered to possess knives, saws, and implements evidently intended to be used for the purpose of cutting through their manacles."

—The *Times of India* Calcutta telegram: "The week's history of the famine is not more discouraging regarding the actual present progress. Vast supplies and relief works are grappling hard with the calamity. The Government narrative is disingenuous, tells the truth, but not all. Deaths from starvation are more numerous than proclaimed by the district officials, who are reticent. The Honourable Mr. Inglis is to have charge of Government finance and that portion of the agricultural department pertaining to the famine. The heat in Calcutta is becoming extreme."

—*Times of India:* "The Maharajah of Vi-

zianagram purposes introducing a bill into the Legislative Council to establish a uniform age of majority for all persons domiciled in British India. The age of majority is to be fixed at 18 years. His Highness has been collecting statistics and other information on this subject of an interesting character."

A statute on this point is needed.

—"So successful, according to the Society of Arts *Journal*, has been the growth of different varieties of the Bombay mango in Jamaica, that it is expected very soon to become an article of export to New York."

Tuesday, April 14.

—It appears that the gallows at Tanna did more execution than the putting to death of the five criminals on Monday morning. The correspondent of the *Times of India* says that "a severe accident occurred on Saturday night. The drop of the gallows was being adjusted and tried, when it slipped suddenly and fell, injuring two men, and nearly splitting open the skull of the assistant jailor. The latter has been sent to Bombay for medical treatment."

—The Parsee memorial, which is published (without permission), occupies about four closely printed columns of the *Times of India's* large sheet.

—A Mussalman girl was drowned in Nagpada tank, Bellasis Junction Road, on Sunday. She had been washing clothes.

—The Madras papers state that "Mr. George T. Carpenter, Apothecary, of the Madras Medical Establishment, had occasion, a few days ago, to dissect a body three hours after death. Shortly after the *post-mortem* examination, Mr. Carpenter observed on his hand a small pimple, and he lost no time in cauterizing the place. The following day fever and ague set in, and on the fourth day Mr. Carpenter had to be taken to the hospital, as there was inflammation in many different parts of his body. The deceased then became seriously ill and died on Saturday. A dresser, who assisted Mr. Carpenter in making the dissection that proved so disastrous, is now in the general hospital, suffering precisely in the same way. The dresser had a slight wound on his hand when dissecting."

—The *Sindian* says: "A number of influential men of the Moslem community were cited to appear before Colonel Lambert, who gave them distinctly to understand, and no doubt the sharp and decisive way in which he spoke to them had a salutary effect, that if they laboured under the delusion that they could defy the laws of the land with impunity, he would assume to himself the authority to dispel the delusion, which was a mischievous one, so far as they were concerned; nothing but signal discomfiture would befal them if they had the temerity to break the public peace, and to interfere in the slightest degree with Mr. Sheldon and his coadjutors, who would be allowed full liberty to pursue their calling under the ægis of protection the law throws over all her Majesty's liege subjects. Colonel Lambert further informed the Mahomedans that he would hold each and all of them responsible for any disturbances created by the lower orders, or the *canaille* of their sect, and to that end he made them sign a document stipulating certain conditions of a binding nature, the penalty for non-fulfilment being Rs. 5,000."

—*Lucknow Witness:* "We have received a local paper from Tenby, England, giving an account of the funeral at that place of Mrs. Evans, wife of the Rev. Thomas Evans, a missionary from Allahabad. She was born in India thirty-five years ago. Her grandparents both on her father's and mother's side were missionaries. She herself was a true helpmeet for many years to him who now mourns her loss. A very large assemblage of friends, including many ministers of various denominations, evinced the esteem in which she was held by attending her funeral. We tender our sympathy not only to the deeply-afflicted relatives, but to the mission which has been thus bereft of her valued services."

—*Friend of India:* "To-day the Government of ninety-eight millions of human beings has passed into new hands. That two members of the Bengal Civil Service should have successfully governed the half of our Asiatic subjects without the assistance of councils, or military commanders, or courts, or any of the numerous institutions which in Europe are indispensable to representative and despotic governments alike, is a remarkable testimony to the ability of the rulers, as well as to the superiority of our administrative system and the character of our subjects. That these two plain Scottish gentlemen should, on the other hand, give place to others of the same service—should, in the ripeness of their experience and in the maturity of their judgment, pass away, the one after six and the other after only three years of power, seems an anomaly not to be justified by any abstract considerations, and marks a danger the risk of which, lies at the root of our whole administration."

—"The Lady Canning Memorial Fund, amounting to Rs. 85,000, is to be spent on the establishment of a Training Home for Nurses in Calcutta. A good site has been given for the erection of the Home near the General and Military Hospitals, and two ladies have been found ready to undertake the management of the institution, the building of which will cost Rs. 30,000."

—"The Wynaad coffee-planters are willing to give five annas a day for able-bodied male labourers from the famine districts of Bengal. They offer to provide the men with suitable housing, medical attendance, and rice at the minimum rate of six Wynaad seers the rupee. They stipulate, however, that the coolies must enter into an agreement for three years."

—"Wolves are so numerous in Banda that women going to and from the relief works cannot move except in large bodies. During the last two years these destructive animals have killed 211 people in this district."

—"A lad residing at Vizagapatam has been sentenced to death for having deliberately shot a woman in the presence of two others. The defence was that the murderer had been instigated to the deed by a 'soothsayer,' who informed him that deceased was a witch, and that unless he killed her he would suffer from the effects of a 'pain in the stomach.'"!

—*Bengal Christian Herald:* "The Rev. George Kerry, of the Baptist Mission, Calcutta, has been appointed the *Times'* Famine Correspondent in the Behar Districts."

—"The Government of India have requested the Secretary of State for India to send out a few American lady-doctors to this country for treatment of Native ladies."

—"The Amir of Cabul has prohibited his servants from gambling, and has already made an example of some Moonshis attached to his Duftur."

Wednesday, April 15.

—Of the four European soldiers who have been tried in the High Court for theft, one has been sentenced to one year's rigorous imprisonment, one to six months', the others to simple imprisonment to the rising of the Court that day.

—Christopher Addison Ramos has been found guilty of fraud upon the Bombay Gas Company, and has been sentenced to rigorous imprisonment for three years. The Judge intimated that the sentence would have been heavier but for the prisoner's bad state of health.

—Three Hindoos have been found guilty of robbing a Parsee priest of a currency note for Rs. 500 as he was saying his prayers on the Esplanade. The first prisoner was sentenced to three years' rigorous imprisonment, and the second and third prisoners to two years' rigorous imprisonment each.

—Two other Hindoos were tried for housebreaking: one got off, the other was sentenced to six months' rigorous imprisonment.

—It is said that for want of sufficient funds the Town Band will be abolished from the beginning of June next.

—Government has published a resolution on the subject of attention to the wants and comforts of third and fourth class railway travellers; whilst admitting that some improvement is observable, it says that "there is still much to be done in the way of reform in this respect, and it is necessary that the agents, traffic managers, and other superior officers should exercise vigilant supervision over the acts of their subordinates in dealing with these classes of travellers, and visit with exemplary punishment all exhibitions of rudeness in speech or action, and want of proper consideration. The number of trains running each day is usually so limited that the time for the sale of tickets can with ease, and ought to be, considerably extended, and bodies of women and children should not be carelessly driven backwards and forwards along the platforms before the trains start. In carriages intended for long journeys, ample opportunity should be afforded for the satisfaction of natural wants, and a sufficient amount of space should be allotted to individual passengers. The number which each carriage is intended to contain should be inscribed in large letters outside the carriages, and on no account should this number be exceeded, and any guard or station-master who permitted an excess of numbers should be punished. Proper lights should be provided in these carriages in the night, and satisfactory arrangements for the supply of water to the humbler classes of passengers should be made.

"It is the interest of the railway companies to study the moderate and reasonable requirements of the majority of those who travel, and who, in fact, are the class whose use of the railway chiefly contributes to the success of the undertaking, and His Excellency trusts that the agents and managers of each railway will use every exertion to remove all reasonable cause of complaint on this account."

—It is stated that "during the past two months of February and March there have been no fewer than ninety-nine deaths from cholera at Chinsura. It lulled for a time, when it put in an appearance again at a village situated on the confines of French Chandernagore, and out of ten persons attacked on one day, but three saw the light next morning, and they too were lying in a critical condition. In the French town it is said to be raging with extreme virulence."

Thursday, April 16.

—Ed. Lester, a soldier, was found guilty in the High Court, of having stolen two currency notes of Rs. 100 each from Capt. Crawford's tent, when quartered on the Esplanade during the riots, and was sentenced to one year's rigorous imprisonment.

—A Hindoo for wife-stabbing, two years' rigorous imprisonment.

—Three Mahomedans, two women and a man, having been found guilty of buying and selling a girl for immoral purposes, have each been sentenced to one year's rigorous imprisonment.

The little girl herself was sent to the Commissioner of Police, who will place her either in some good school, or with a respectable Mahomedan family.

—The *Deccan Herald* states that "on Monday morning the Railway Magistrate's Court at Poona was crowded during the inquiry into a murder which was lately perpetrated near Kurkulla, in the Mawal talooka. The two accused went to a Marwaree to borrow money for the marriage of one of them. Their story is that the Marwaree promised to give the money on condition that they should make over their crops to him, which they did. When the Marwaree got the crops into his hands, he refused to give the money; and the two men, uncle and nephew, determined to be revenged. They accordingly repaired to his house, beat him, and then, tying his legs and arms together, carried him on a bamboo pole to the top of a hill, where they put him down and asked him if he would give them the money. He refused, and said he would have them transported for what they had done. They then threw him over the precipice. The patel of the village said in evidence that there were ten or twelve men concerned in the murder."

—Calcutta Telegram: "There are applications for relief from all parts of the district of Dinagepore. Boro rice is everywhere reported well of. In Rungpore prices have suddenly risen from 4 rupees to 6-8 the maund. Numerous complaints are being made that Government has paralysed private trade by employment of all local carriage. In the Sonthal Pergunnas there is the usually good crop of mohwa, adding greatly to the food-supply. In Backergunge the crop-prospects are good."

—*Indian Statesman:* "We have been agreeably surprised by the receipt of a treatise on short-hand in the Marathi language, by Mr. Ramchundra Bhickajee Goonjeekur, assistant master in the Elphinstone High School. The system has been worked out with great care, and must have cost immense pains and indefatigable patience. It is constructed closely upon the system of Isaac Pitman, and a less perfect one could not have been adapted to the Marathi language, which requires so many more phonetic signs than English."

—"At Cochin, on the last day of the Pooram festival, a large gathering of Moplahs, who were going in procession to a mosque, appeared before Shaty Kavoo, a temple held in much reverence by the Hindoos, and, contrary to the usage when such processions pass before the temple, beat their tom-toms, fired their muskets into the sky and rent the air with their collected voices. The 'mild' Hindoos, taking this as an insult, requested them not to do so. The Moplahs thereupon took the idol of Kama and threw it into the compound close to the temple, and, coming in front of it, discharged their rifles into the air, and

showed various indecent signs with their hands to the goddess of the temple. There was much agitation among the few Hindoos who were present, but the smallness of their number constrained them to submit to the insults. Many of the Moplahs were armed with swords, knives, and muskets, and one of the local papers remarks that it is 'truly surprising that Government still allows the Moplahs to march in arms.' If the number of Hindoos had been equal to that of the Moplahs, our contemporary apprehends that a serious riot would have taken place."

FRIDAY, APRIL 17.

—Home Intelligence, March 27: Thirty-seven priests have been tried at Metz for reading from their pulpits the pastoral of the Bishop of Nancy, which appeals to the Virgin for the restoration of the annexed provinces to France. Fourteen of them were sentenced to short periods of imprisonment, and the remainder were acquitted.

An extraordinary high tide has submerged all the low-lying districts on the banks of the Thames near London. Lambeth, Woolwich, and Gravesend have all suffered severely from the flood, which has caused great damage to the poor.

Pulman's palace-cars are now to be seen on the Midland Railway, and are the talk of London.

Major William Thomas Johnson has been charged with causing an obstruction by sweeping a crossing in Pall Mall, to attract attention to his military grievances.

The reverse of fortune at the Cape of Good Hope, consequent on the diamond-field fever, appears to have set in.

Lord Rossmore, of the 1st Life Guards, has met with severe injuries from a fall with his horse at a steeplechase. He lies in a very precarious state. The Queen, who witnessed the accident from her carriage in the King's Road, has caused repeated inquiries to be made at the barracks, and on the following day, at Her Majesty's special request, none of the military races were held. Lord Rossmore remains in a very critical state, and serious apprehensions are entertained respecting his recovery.

(We do not believe that the Queen has any pleasure in horse-racing. 'It is a pity that she should be persuaded by those who surround her to attend such places, and incur a share of the responsibility in the disastrous results that follow.)

—The unfortunate dresser alluded to in a previous part of our Epitome in connection with the death of Mr. Apothecary Carpenter died on the evening of Monday last, and, strange to say, two menial servants who also assisted in the dissection have now been taken to the Hospital with similar symptoms.

—Deaths last week—292.

Selections.

VISIT OF MR. MOODY AND MR. SANKEY TO GLASGOW.

The meetings this week are as interesting as ever. We have had help from brethren who sympathize in the work, such as Mr. George Wilson, of the Tolbooth Church, Edinburgh; Mr. Maclaren, from Manchester, so well-known in the churches; and Mr. Arnot, from Edinburgh. At the daily prayer meeting it is now an every-day thing to see the pulpit, the pulpit-stairs, and the three front seats filled with ministers from town and country. There are about a hundred ministers oftentimes, and most truly was it said the other day, "Every minister is worth a hundred other persons," in reference to the vast influence they may exert on their people when they are themselves filled with the Holy Ghost. Whitefield used to say in regard to this that "every minister's name was *Legion*." Will the Lord's people cry mightily to God in their behalf at this season? If we ministers get the fulness of the blessing, if we get a fresh and full anointing from the Holy One, thousands throughout the land will soon know it.

But let me turn to the young men's meetings. On Sabbath morning, at nine o'clock (March 1), there was a gathering in the City Hall of the young men of the Glasgow Christian Associations. With these 3000 before him, Mr. Moody spoke from the words, "Run, speak to this young man" (Zech. ii. 4), Mr. Sankey and his choir singing such hymns as "Jesus the water of life will give, freely, freely, freely"; "What are you going to do, brother?" ending with "Hold the fort, for I am coming!"

On Tuesday evening, Mr. Maclaren, of Manchester, addressed a vast assembly of the same class in the United Presbyterian Church, Wellington-street. He spoke from John iii. 16, "God so loved the world," etc. After setting before them in this glorious passage the manifestation and outpouring of the love of God, he called attention to this feature of the verse, viz. that it put the negative side ("not perish") first, and the positive side ("have everlasting life") afterwards. The reason of this is that every man *who does not believe perishes*. Notwithstanding that great love of God, there is certain destruction to every soul that closes itself against Him. "He that believeth not is condemned already;" and this "is the condemnation, that men *love the darkness*."

Mr. Arnot, of the Free High Church, Edinburgh, addressed a similar gathering on Wednesday night, taking 2 Pet. i. 3—7 as his subject, impressing on them the two subjects of Faith and Holiness, and the connection between these two graces.

Every night at nine o'clock the young men meet, and the work among them makes steady progress. On Monday evening Mr. Moody, as usual, came in near the close of the hour, read Rom. x. 10, and made some happy remarks on the importance of "*confessing Christ with the mouth*." Through neglect of this, many are left in something like darkness, and have little joy. We ought to speak for Christ; at the same time we must beware of spiritual pride. Heart-utterances are what we want, not flowing eloquence. Whenever the devil whispers "That was a good address," you are in danger.

After a hymn had been sung, an opportunity was given to those recently brought to Christ to tell "how great things the Lord had done for them, and how He had had compassion on them" (see Mark v. 19). The first young man who spoke began by saying, "I was one of the 101." He meant by this expression to refer to the memorable Tuesday night last week, when a breathing of the Holy Spirit passed through the assembly, and 101 young men came to the front seats, asking to be prayed for, and guided into the truth. The speaker added, "I had been wishing to be saved for many years. When those who were *sure* that they were Christians were asked to stand up, I felt that I could not honestly do so, though I was a member of the Church, a Sabbath-school teacher, and was one of ten who had sent in a request for our warehouse for prayer on our behalf. I kept my seat. Mr. Moody then asked all that were Christians to leave the three front pews. I occupied one of these, and when the others went out I kept my place. Thinking that I had, perhaps, misunderstood him, Mr. Moody kindly said to me, 'Are you not a Christian?' I said, 'I am not.' But that very night I found Christ."

A young student next spoke. "I also was one of the 101 that night. Though taking part in Christian work, I felt my need of what I had not found. That night, at the meeting for conversation, five of the young men in succession spoke to me; and each, unknown to the other, quoted to me John v. 24, 'Verily, verily I say unto you, He that heareth my word, and believeth on Him that sent Me, *hath* everlasting life.' I was at length enabled to apprehend the truth, and I now thank the Lord for saving me, and pray that all here may be brought to Christ."

Another spoke. "I had been seeking Christ a long time. That night, when I was going away without relief, Mr. Moody came up and took me kindly by the hand. He looked at me—I might say he put his two eyes right through mine—and asked me if I would take Christ now. I could not speak, but my heart said, Yes."

The above may give some idea of the intensely-interesting scene. A dozen more declared what God had done for their souls. Not only that night, but on some of the after-evenings, a similar scene has been witnessed. Last night one very intelligent young man told briefly, but very clearly, what his state had been till he was awakened on Sabbath evening last, and how miserable he had been on the following days, not able to see that salvation was for him. Getting a ray of light, he went home, read John iii. 36, "He that believeth on the Son hath everlasting life," and sought on his knees to be led into the truth. "And," he added, "God heard me. I believed then; I believe now; I am a ransomed soul." And that the Lord is in these meetings who could doubt who saw, two nights ago, sixty or seventy of these young men, when the invitation was given, rise up from their seats, as an intimation that they desired to be prayed for, and be led to Christ. Our Scottish youth are not at all demonstrative in regard to their feelings; it is not usual for them to tell out what is passing in their hearts on the subject of their state towards God; and this fact makes the present movement all the more remarkable. Till they have got *faith*, they are slow to speak about their *feelings*.

On Wednesday, at mid-day, there was a prayer-meeting of fathers for their children, and on Thursday of mothers. To-day a meeting of sisters was held in Ewing-place Chapel, to which so many came that the place was filled. I understand that there was deep solemnity in the meeting, and much impression. Mr. Moody stepped in to speak an encouraging and guiding word; and, it may be, this meeting of sisters may yet become a mighty power among the young women of Glasgow.

If time and your space permitted, I have at hand more facts, which would all be interesting. Above 200 persons came on Monday evening to the United Presbyterian Church, John-street, as persons who had recently been awakened. Of these seventy-five professed to have found Christ. Last night there were a large number of inquirers in the Free College Church. This week the evangelistic meetings are in the Free College Church, the overflow passing into the Park Established Church.

I am writing you about Glasgow especially; but you may like to get notice of God's work in less-known localities. Requests for prayer come to hand from all quarters—*e.g.*, one came to me asking my congregation to pray for a work of God in the district of John o'Groat's House; and another from Christian friends who live near Cape Wrath. Preaching on Wednesday at Auchterarder, I found unmistakeable traces of God's goings in that quarter; and passing on in the evening to Dollar, found an assembly of above 1000 souls, eager to hear the word, and at the close, besides others, about fifty of the boys and young of the Dollar Institute waited for conversation and inquiry. At the Stirling noon-day prayer-meeting next day there was a large attendance. There have been not a few awakened there of late, and the interest is deepening. The ministers of all denominations take part most cordially. There too I heard of work going on not only in such places as Alva and Dunfermline, but in obscure parishes. Souls are coming from great distances to ask the way of life at the lips of those who can tell it, and these souls awakened to this concern by no direct means, but evidently by the Holy Spirit, who is breathing over the land. It is such a time as we have never had in Scotland before. The same old gospel is preached to all men as afcretime; Christ who was made sin for us, Christ the Substitute, Christ's blood, Christ's righteousness, Christ crucified, the power of God and the wisdom of God unto salvation; but now the gospel is preached "with the Holy Ghost sent down from heaven." And amid all this the enemy is restrained, so that we are solemnly reminded of Rev. vii. 1—3, the time before the coming of the Lord, when the four angels are charged to let no storm burst, not to allow the wind even to ruffle the sea's smooth surface or move a leaf of any tree, till the seal of the living God has been put on his elect. Is not this sealing going on daily among us? Are not the four angels looking on? Surely it is time to seek the Lord, that He may rain righteousness upon us.—ANDREW A. BONAR.

—*The Christian.*

March 6, 1874.

ABIDING IN CHRIST.

A valued friend, in a private letter to us, gives expression to some of his heart's experiences, which, we are assured, are not unlike those of many others who are diligently striving to serve and please God. We take the liberty of extracting a few lines from this letter, to furnish a text for some remarks which we trust may prove profitable to others who are involved in similar perplexities and troubles. We are all so much alike, and our religious instincts are so essentially the same, that very many of these little experiences will be found common to us all, at least at a certain stage of our religious life.

Our friend writes,—"I thought to myself yesterday that although the Christian's hope is a glorious one, yet, while here on earth, his life *is not happy*. Mine is far, far from it. I am allowed to be vanquished by Satan, time after time. My temper is my besetting sin, and although I struggle and strive with Jesus to help me, yet still I fall and fall, and thus my prayers are hindered and my happiness is destroyed. I know and feel sure that Jesus died to save me from my

sins, and I cry to Him with bitter tears, but He does not seem to hear me. What am I to do?"

It would be an anomaly indeed if believers in Christ were to be condemned to a life-long struggle of this kind. When Jesus was about to leave the world he bequeathed to his people a precious legacy,—*Peace* I leave with you; *my* peace I give unto you." Again Paul tells us,—"And the peace of God, which passeth all understanding, shall *keep your hearts and minds* through Jesus Christ." These blessed promises certainly do not accord with the mournful confessions which most Christians are compelled to make when they speak freely and frankly of what transpires in the inner chambers of their souls. A peace like this, an abiding peace which keeps the heart and mind within the sweet influence of a holy calm, is to them, as yet, an unknown exeprience. And yet it is the state in which Christ would have us live, and he has made abundant provision for leading us into it. He has provided abundantly for *all our wants*, and there is not a human soul on the face of the globe that need pine in spiritual want and despondency for a single moment. All might be happy, and all might have hearts for ever, like the Psalmist's cup, "running over" with blessing, if only the simple little secret of living by trust could be learned and reduced to practice.

We are saved according to the measure of our faith. If we believe that Jesus can forgive our sins, and seek for pardon from him, we can find it, and in finding it we become wonderfully renewed in heart; but if our faith does not go beyond this, if we do not also believe in Jesus as our Saviour from evil tempers and *all evil* in the heart, we will be left to struggle on through weary years, daily contending against the evil of our hearts, not because Christ cannot, or will not, save us from it, but because we refuse to trust Him to do the work for us. We do, no doubt, cry to Him for *help*, but we must not expect God to help us merely to fight against a foe whom He would have us destroy utterly. We do not ask Him to come and *destroy* sin in our hearts, but only to help us to contend against it, and, as might be expected, we fail to receive the help for which we ask. Jesus was manifested that he might *destroy* the works of the devil, whether in our hearts, or without our hearts, and we must never allow ourselves to think for a moment that our Saviour will assist us in fighting against evil which we voluntarily allow to remain in our hearts.

To every tried and tempted one who, like our correspondent, is struggling vainly to beat back a rising tide of sin, which seems to come on and on like ceaseless waves from the sea, we would say, Take your sins to your Saviour, not that you may be helped, but that you may be *delivered*. Jesus Christ is the Destroyer of sin. For this purpose He came into the world, and to do this work He stands at the door of every believer's heart. You have trusted him for the forgiveness of sin; now trust him for deliverance from its power. The Jewish high-priest mingled water with the blood of sprinkling by which the people were ceremonially cleansed, and when Jesus became both Priest and Sacrifice he shed forth from his side mingled water and blood. The blood typified the removal of guilt, and the water the cleansing away of sin. Sin has thus its "double cure."

> 'Let the water and the blood,
> From thy wounded side which flowed,
> Be of sin the double cure,—
> Save from wrath and *make me pure*."

We find rest from sin by simply trusting Christ to save us from it, but to find this *abiding rest* we must trust to be saved from all sin. As long as we limit the power of Christ to save us, just so long will we fall short of that abiding peace which our hearts yearn for. The only disturbing element in our souls is sin, and we have only to trust our Saviour to remove this in order to find a quiet rest for our souls. "Come unto me, all ye that labour and are heavy-laden, and I will give you *rest*. * * * Ye shall find *rest for your souls*." Here are the promises. Take them to Him who uttered them, and *trust* him to do what he has promised. Do not limit his power, or doubt his love, or question his sincerity. Vile as the heart may be, deep as may be its depravity, Jesus Christ is greater than our hearts. "Where sin abounded, grace did much more abound." Though all the vileness, and all the guilt, and all the corruption of all the human race were concentrated in your single heart, yet still you could go with confidence and ask Jesus to save you from all your sin. He came to earth with power to save a world of sinners, and, though we might doubt his purpose in a thousand other things, we can neither doubt his willingness nor his power to save "to the uttermost" every sinner who comes to him.

Go then with your heart's troubles at once to Jesus. Go with confidence, not that he will help you fight against sin in your heart, but that he will destroy sin from your heart. Trust him every moment for salvation from all sin. "Thou shalt call his name Jesus; for he shall *save* his people *from their sins*,"—not help them fight against their sins, but save them from their sins. Here is the secret of this abiding peace. It is simply being saved from sin. This mighty work Jesus waits to do for every one who will trust him and submit unreservedly to be saved from all unrighteousness.—*Lucknow Witness.*

SCRAPS OF EXPERIENCE IN A WOMAN'S WORK.

Of what a woman *may* do there is difference of opinion. But when a modestly brave one lays off the armour of actual and great service she may very properly tell what she *has done*. A few weeks since, we listened, with a crowded audience, to Miss Rankin's story of her life-work in Mexico. Like a panorama this rare history rapidly unrolled itself before us; a young teacher going forth alone to do battle with Popery in the Mississippi Valley; her glimpse from thence of priest-bound Mexico; the planting of herself at its door in Brownsville, watching for years, persistent and resolute, for a chance to enter; the filling in of those years of waiting with work for the Mexicans within her reach, founding a seminary for them, and labouring as teacher, colporteur, Bible-woman; the rough Texan life among guerillas, Indians, and social outlaws; her fortunes in our civil war, tossed back and forth, now at Brownsville, now at New Orleans, but ever teaching, whether Mexicans or contrabands, her house meanwhile at once hotel and hospital; the open door at last; the entering into Monterey; the founding there a double institution of learning against untold obstacles of priestcraft and civil revolutions; the raising of funds and the managing of expenditures; the securing and directing of colporteurs, teachers, Bible-readers, preachers, pastors; and at last—the work overpassing her diminished strength—the transfer to the American Board of her mission, as a precious gift, with its grand inventory of an ordained Mexican ministry, six churches, two training schools, and an area of four or five hundred miles sown thick with Bible truth.

Through all this modest recital there were momentary gleams of interior experiences, which made us hunger for a fuller unfolding. Some of these we drew out from her afterward, a part of which we are permitted to share with others who cannot hear the better recital from her own lips.

The brave woman, we found, had been a timid White Mountain school-girl but born of "the Strength of the Hills." She had learned to love missions from the *Missionary Herald*, to hate Popery from her father's expoundings of the Revelation; and when the girl of seventeen gave her whole existence to Christ, it was to devote herself like Evarts, "soul and body, to follow in union with others, Christ's last command." But at first it was impossible to enlist the "others" in the work that constrained herself. From a desolate hour twenty years ago, in her state-room on the Mississippi, when there came upon her the whole absurdity of her solitary start for Texas in general, on through much of her work, it was mainly God and herself alone.

There were times of utter dreariness when she had the sympathy of no human being, when Papist fathers and nuns were bitterly fighting her work in Brownsville, and ministers there said, "What's the use? It is a hopeless race: their religion is good enough for them;" when her own countrymen looked on her zeal as a sort of insanity, and she dreaded to meet a Protestant Christian, in those rounds of Bible distribution, even more than a Catholic priest. One Sabbath afternoon when she faltered, almost despairing, the tempter stood by her, saying, "Why should you be over-wise? These people understand the Mexicans much better than yourself; you are quite too independent. Suspend your wild operations." Then the Lord came. She felt his voice as though she had heard it, "Go into *all* the world, preach to *every* creature." "*Every* creature, Lord? that means the *Mexicans*, too." "I never faltered after that," she said. "I would work all my life, though I never saw any fruits. I would clear my skirts though the whole Mexican people came up at the left hand."

She had learned the lesson of patient, lowly work in the darkness. God had another lesson for her to practise upon. He gave success and told her to go and beg the money for the work that he opened. But she was equal even to that. Though New Orleans ministers said, "Chimerical," and merchants "Unladylike," and learned Boards argued her into silence; though one man offered bullets for the Mexicans, and another gave to her for pity because she had such a bad cause on her hands, and a lady even ordered her doors closed on the impostor!—still she got the money as often as she came for it. As we heard the details we felt that the woman who could rise above all this for the master's sake, deserved that best delight that can be got out of money, the seeing it used for the help of Christ's kingdom.

There were tests of skill, discretion, and economy in the use of the money when it was raised. She had to be in herself secretary, board of managers, and treasurer, as well as missionary. With the sublime audacity of faith, she had also a mixture of worldly prudence and tact in securing the advice of others when her own wisdom was incompetent. Having been at one time to the United States for money to found the two schools in Monterey, a large building was offered at $10,000. "Too much." By Saturday evening the price was $6,000. Too late then for advice, and the others who were wishing to purchase might secure it on the Sabbath. Yet she waited. Monday morning she was up betimes, had all the carpenters in town to examine it, took advice of the American consul and of others, examined the title, and by nine o'clock sent word that she would take the building. All day she waited for her answer. "I don't think I sat very still." At night the owner came. "The lady may have the house, but let her certify—it is the usual way—to a less price. It will reduce the government tax." "No, I will tell the truth," said she. As he went downstairs she heard him say, "Well, it does look better to see people honest." And the next day, when he was offered $500 in gold for the bargain, he was honest in his turn, and said, "No, the lady shall have the house."

There were tests also of physical and moral nerve. On the night before the Monterey Christmas, some one lassoed and pulled down the sacred image of the Virgin. The scattered marble fragments inflamed the populace, as they attributed the deed to Miss Rankin. Stones were thrown all the morning at her building, but she "was used to stones on feast-days." In the afternoon, however, a wild mob came. The house was in danger of immediate destruction, and there were reported attempts to thrust gunpowder casks under the gutters. A little boy stole in and told her what it was all about. She applied in vain for protection in the proper quarter. Stones came all night, but the German and French consuls took up her case, and the Alcalde punished the rioters. "I did not ask redress for my broken windows. The Mexicans were poor enough, and then they had lost their Virgin. Those priests, too, had had a hard time. Their Superior had been telling them to preach up handsomely and do their best. The Mexican Catholic who told me that added, 'I suppose they thought it would require less trouble to blow your building up than to preach it down.'"

There was another perilous day in that house in the revolution of 1872. Being opposite the Governor's residence, it was peculiarly exposed. There had been a battle six miles off, with 4,000 on each side, from which both armies ran away. The demoralized soldiers were in the streets shooting everybody. Taking her niece to a safer place, she returned with a gentleman friend to guard the house. Seven or eight horsemen rode up to the window demanding money or life.

"They'll kill me if I stay," cried the gentleman.

"Take care of your life and I'll take care of the building," she replied.

He escaped, and she, bidding the boys crouch out of sight, advanced with refreshments in each hand. "It was not pleasant," she said, "to go up in the mouth of those pointed guns, but I forgot everything but the arm of the Lord." They asked for brandy; there was none; for water; the boys reached it up to her in cups, but the iron lattice was too narrow. A horror came over her. "They will bid me open the door, and kill me if I refuse." And the terror was well-founded, for at that moment one of them called to a passer-by and shot him dead in her sight, then turned for his drink of water. "Never mind," said they;

"pour the water through the grating, and we will hold our mouths under," and so they were content.

Evening was near, at last. The building would be safe, for the officers were coming into town. But that was no place to pass the night. When the street was empty, save the dead lying about, she started with the little boy of nine years. She could scarce walk, having been sick a month. But horsemen came in sight; she ran as never before, and when the corner of a by-street was reached she was safe.

The journeyings of those years were no small item,—thirty or forty times across the Gulf, often stormy; many times north, by sea and by land; many times across the three hundred miles of Mexican soil, through revolutionary, guerilla-vexed regions, now camping out in private conveyance, now in the clumsy Mexican stage with its team of wild mules. "But I travelled easily in those days. God went with me." Once when three hostile governments were in the land, and their lines must all be passed, a grand convoy of French soldiers was starting with $400,000 of treasure from Monterey for Matamoras. She could not ask God's blessing on going with the French, and waited for the solitary Mexican stage. Her friends said "You have missed it," and brought her provisions to last a long siege if she should be captured. The stage was taken, and while it stood in Cortenas' camp, waiting his coming, she busied herself carrying her comforts to his sick soldiers, and her food to his hungry men, reserving the choice dainties for himself. The wild guerillas lounged around and talked of what they would do to the convoy, and when Cortenas himself, with flourish of trumpets, rode in and sat there on his horse, "a great burly, awful-looking chieftain," there was cause of terror. But he ate and ordered them to pass on. It might have been otherwise, had he known that she had about her person $25,000, passed to her by a fellow-passenger just before the capture, as being safer with a woman. That night he fell on the convoy, plundering and murdering and taking prisoners. It was three weeks before the doomed cavalcade was heard from in Matamoras.

Such were some of the perils, from within and from without, that this woman had to face. But she had fixed her heart on hiding that Bible leaven in the heavy sodden lump, and principalities and powers could not move her. The Bible—she drew her life from it, thought and talked in its words, taught it in her schools, scattered it by every method public and silent. "I believe it was just as powerful in my hands as in those of a doctor of divinity. 'The entrance of thy word giveth light.' ". Hundreds of her Bibles were early hidden in Mexican homes, to be stealthily read at night, and when she heard the glad cannon announcing religious freedom, and sent colporteurs to go openly where women, and little children, and that Bible-bearing portrait-painter had secretly carried the Word, lo! the mass was fermenting already. Christian individuals and families were disclosed who had never heard the voice of the living preacher. And what was the reason? Little by little a *woman* had been hiding the divine leaven.

But why did God choose a woman for this heavy work? Because she and no one else could do it. There was a time when, a young convert she chafed a little at her woman's lot wishing to do great things for Christ. But he told her that even the weaker members of his body were needed for its completeness. She was content, "I have never," she says, "transcended the limitations of my sex. Preaching—I never needed to that. When it might safely be attempted, the converts could do it better. I have never heard Christ set forth as Don Brigido preached him, the perspiration running down his face."

It was because she was a woman that she was safe in her work. A man having the audacity to do the same would have lost his life, for the Mexicans, low as they may be, have yet a native gallantry. It was because she was a woman and loved with utter devotion the souls for whom she worked that they turned to her in spite of priestly thunderbolts. It was because she was a woman, and so took God's strength instead of her own, that she was dauntless and victorious.—H.

Oak Park, Ill. —*Advance.*

Miscellany.

—*Cal. Chr. Intelligencer;* Notes of a missionary tour on the N. W. frontier, by T. P. H. In the village of P——I was asked by the chief of the place to go and see his brother, who was dangerously ill. I found that he had just returned from visiting a celebrated shrine where he had gone to obtain the benefit of the saint's prayers. The fatigue of the pilgrimage had exhausted him very much. I told him that he was a most unsatisfactory patient, for if he recovered, his cure would be attributed to the influence of the Saint whose shrine he had visited, and if he died, his friends would say my medicine had killed him. I treated him for two days, and I have since heard of his recovery, but whether he attributes it to the saint's shrine or my medicine I cannot say.

Early in the morning I was visited by a Moulvie (a learned man) who had discussed with me in the streets of Peshawur. He brought a large concourse of people to my tent, who were inclined to be noisy, and it required some tact to prevent a row. He tried very hard to excite me and to induce the people to insult me, but he failed. I declined discussion, for I said mine was a message of peace. He asked me to read a text of Scripture in Greek, English, and Pushto. I gave him the text from St. John's Gospel: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." When I had finished, he said he understood what I meant by selecting that text. By the flesh I meant Mahomedanism, and by the spirit Christianity! I told him he was mistaken. I then expounded the passage to him.

In the village of B——I became the guest of a young Syud (*i.e.*, a descendant of Mahomed), whose father, now dead, had entertained me some three years ago. I did not pitch my tent, for the young Syud has an upper room expressly arranged for guests. It is quite Oriental in its style of architecture, the windows being the usual folding wooden shutters which are to be found in all houses of respectability. From the window I had a charming view of the adjacent hills of Bajour and Swat. After dinner two Moulvies (learned men) were invited to meet me, my host being anxious to gratify me by "getting up" a religious discussion. One of the Moulvies was an old man who had lived for many years at Bombay and had visited the "noble Mekkah." He commenced the attack by saying that the Christians did not observe the customs of their own religion, that they ought to say prayers fifty times a day and fast four months in the year. (This is the common tradition amongst the people.) I then explained the Christian view of praying and fasting, after which my opponent asked me with apparent simplicity if *I* believed the *Koran* to be the word of God. I told him I had not "light" on that subject, and, if he would allow me, I would give him my reasons for not receiving the *Koran*. We then proceeded to the ordinary arguments upon this head, during which the old gentleman became exceedingly excited, and said that, according to the law of the Prophet I ought to be killed. Upon the breaking up of our party my host asked me if he should send a watchman to act as sentry at my door during the night. I thanked him, and said I accepted his offer most thankfully, for, of course, my fears had been excited by the words of my learned friend who had just left! Some one present soon went out and told the Moulvie. The old man came up to my room and clasping my hands said he would himself protect me. I preached him a sermon on liberty of conscience, and pointed out the absurdity of settling an argument in the way he had proposed.

At U——I was the guest of a handsome young Khan, renowned for his love of field sports. In this village he told me that there had been not fewer than twelve murders within the last nine months. It is proverbial amongst the Afghans that there are three causes of murder, *zar*, *zan*, *zamin*, gold, women, and land, and I believe these are generally the causes of bloodshed even in the present day. The delay of our law-courts in punishing crimes affecting the honour of a man's house is the chief reason of the frequency of murder. Rather than abide the tedious process of English law, the Afghan will risk his neck in avenging himself by the assassination of his rival. In this village I was much encouraged by finding a young man of respectability who had been carefully studying Christian books which I had given him on different occasions. He expressed himself convinced of the truth of Christianity.

At Um——I became the guest of a young man whose father had been sentenced to death, and whose uncle had been transported. These misfortunes are so common amongst the Afghans that they are not considered in any way a disgrace to the reputation of a respectable family. In our Christian system religion and morality go together; but it is not so with Mahomedans. One not unfrequently meets with an Afghan chief who is counted a most religious person, regular in his prayers, his fasts, and his legal observances, and yet anything but satisfactory in his moral conduct.

At Serikh I was hospitably entertained by a young chief who had been my guest in Peshawur. My tent was pitched in his garden in the midst of vines and quince trees. My friend had just returned from a shooting excursion, but he was most indefatigable in making arrangements for my comfort.

The evening was spent in religious conversation with two educated men who were invited to meet me. One of them came from Bajour—a place beyond English territory—a good honest noisy Moulvie who would not allow me to put in a single word. Every time I attempted to speak he seized my hands and held them firmly, begging me to listen. I gave up in despair and presented him with a copy of the Arabic Bible. He was exceedingly pleased; first, because Arabic is the sacred language; and secondly, because I had paid tribute to his reputation by taking it for granted that he understood Arabic. To his friend I gave a copy of the Mizan-ul-Haqq in Persian.

In the morning I was taken to a mosque to visit the most learned man in the place. He was an exceedingly modest man, and at once gave one the impression that he was a man of more than ordinary acquirements. I found that he instructed his pupils both in Euclid and Astronomy. As a subject for discussion I selected the "law of love" as compared with the "law of fear," the position of "sons" compared with that of "slaves," bringing my remarks to bear on the legal system of Islam. There was a large number of people present, and our conversation passed off pleasantly. The Moulvie was too polite to oppose me. He promised to visit me in Peshawur, and on parting committed me to the protection of God.

—The *Christian* contains an account of the reception given in Tasmania to Mr. and Mrs. Henry Reed, late of Tunbridge Wells. The *Cornwall Chronicle* of Dec. 29th says: Mr. and Mrs. Henry Reed, assisted by Mr. Cameron, held an open-air service on the Market Green yesterday. They drove direct from Mount Pleasant to the Market Green, and the service commenced at half-past 5 P.M., Mr. Reed giving out the hymn. The congregation numbered about 300. After singing, Mr. Reed prayed fervently that a great religious work might be commenced in Tasmania, a work which would extend from north to south, from east to west; that it might commence then, in his heart and the hearts of those around him. Mrs. Reed then spoke from the text "God is love," and read some verses from Rom. v. Mr. Reed gave out another hymn, and Mr. Cameron briefly addressed the people, and after that Mr. and Mrs. Reed, and Mr. Cameron, followed by most of those present, proceeded up Cameron and Charles streets, singing "A pilgrim and a stranger here." The Wesleyan Church was densely crowded last evening, even the aisles being filled. Mr. Henry Reed preached from 1 Cor. i. 23—25. Mr. Reed referred to his visit to Victoria in the time of Messrs. Fawkner and Batman, and to his being the first man who preached to a congregation there. He said he purposed visiting Melbourne next winter, and he understood that the Christian churches there intended to give him a reception. If so, he would wish to have it on Batman's Hill, where he preached in 1836. After service, a prayer-meeting was held in the Wesleyan Church, and a large number of the congregation remained to take part in it.

—The wonderful workings of the Holy Spirit have not been confined to the north, but here, in the far west, we are in the midst of one of the most extensive and glorious revivals that have ever visited Cornwall. For months and years we had been deploring the spiritual death in most of the Christian churches, but much prayer was going up from faithful hearts; and, encouraged by what the Lord was doing in the north, our faith seemed to be raised.

In October last the good work commenced in our Mission-room, Redruth, and continued up to the present year: night after night weeping penitents came forth seeking salvation. But this did not satisfy us. We longed to see every house of prayer the same; and now the work spread to the Wesleyan chapel, and between 100 and 200 found the Lord.

In order to bring Christians generally together, special united services were decided upon, and Druids' Hall was taken for mid-day prayer-meetings, when all the ministers of the town met together on the same platform for one object—

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the revival of God's work. These meetings were a great success, and, although only arranged for one week, they were continued nearly two months. In the evenings united services were held in the various chapels alternately, until souls were saved in nearly all the places. At the mid-day meeting it was delightful to hear the various reports of souls being saved in almost every chapel, not only in Redruth, but the work spread into adjacent villages and towns, and almost every part of West Cornwall is now enjoying the outpouring of the Holy Spirit.

It would be impossible for me to give anything like an idea of the generality of this revival. The following are a few of the places where the Spirit has been more powerfully working:—Redruth, Camborne, Poole, Tuckingmill, Falmouth, Penryn, Lanner, Carharrack, St. Day, Illogan, Gwennap, Breague, Marazion, etc. etc. In fact you might stand on one of the Cornish hills and look for a distance at night, and see the various chapels lit up, and weeping penitents are in each place, some ten, fifteen, twenty, and upwards, each night. Many of the societies have been more than doubled in number; in some places very aged sinners have found the Saviour, and among the penitents might have been seen the policeman in his uniform, the drill-sergeant of the artillery in his regimentals, etc.

But the work is not confined to the chapels. At the mines many have been struck down crying for mercy, and for a time work was suspended and pryer resorted to. I was told by a mine-captain that amongst those awakened at the mine was a young woman. Weeping, she stopped work, saying, "I must find Jesus, if you turn me away, and I lose my pay-day." In another part of the mine a lad was seen running to his father, telling him with joy how he had found Jesus, saying, "And now, father, we won't let mother rest till she comes too."

In the open air, also, many have found Jesus. As a brother was driving through a village near Redruth, he saw a number of persons in a field praying and rejoicing in the Lord, others walking on the road praising God. Others in their homes have been awakened, and sent for persons to come and pray with them.

Since writing the above, I have received a letter from a sister in the Lord, telling me how the work progresses at Marazion, where I was present at the commencement of it. The following is an extract from the letter:—

"I am so pleased to be able to tell you that the Spirit is still working powerfully. Souls are coming to Jesus daily in the several chapels, and also in their own houses. The mid-day meetings are continued. The drill-sergeant is acting as recruiting-sergeant now, and is working very hard to bring others to the Saviour. I should like you to see him walking up and down the aisle, in his uniform, speaking to one and another. About ten or twelve of the artillery have surrendered to King Jesus. Oh, we have such an army of young men, and more coming every night nearly! One man of Marazion was converted whilst gathering seaweed on the August Rocks. On Sunday our chapel was crammed; many could not get in."

The sergeant referred to was converted at one of the mid-day meetings about ten days since. What shows that this work is of the Holy Spirit is that no agency from other parts has been in it, but simply the Christians of the town uniting together for prayer. Some of the most pleasing results of this awakening are the breaking down of prejudices and jealousies on the part of different denominations; and now there is an interchange of pulpits, and we seem all one happy, united family. There is to be a united Communion Service in the Wesleyan chapel, Redruth, for which some 400 tickets have been issued. I trust it will be a time never to be forgotten.

As to the number of persons already brought to Jesus, it is impossible to state, but I believe they number thousands, and I trust many thousands more before the year is out. Almost every day I hear of fresh conversions—strong, powerful men struck down at the mines, young persons in the factories, etc., etc. To God be all the praise!

We ask the prayers of God's children in Scotland and London for the continuation of this work in Cornwall.—J. W. Wilson, Town Missionary.—*The Christian.*

TELEGRAPHIC NEWS.

Berlin, April 10th: The dispute on the German Army Bill has been compromised, the Emperor and the Liberals agreeing to a peace footing of 401,659 men for seven years.

London, 10th: Sir J. Karslake has resigned the Attorney-Generalship on account of ill health; he will be succeeded by Sir R. Baggally.—Three thousand colliers have struck work in Somersetshire.—A report is strongly gaining ground in Spain that a compromise is being negotiated between the Republicans and Carlists.—H. M. Troopship *Euphrates* has passed through the Suez Canal, homeward bound.—The following vessels passed through the Suez Canal:—*Midlothian, Tenedos,* and *Red Gauntlet.*

11th: Advices have been received from Cape Coast, dated 19th of March, stating that the King had signed the Treaty drawn up by Sir Garnet Wolseley.—Jean Luie has been sentenced to seven years' penal servitude, and "Captain" Brown to five years', for perjury during the late Tichborne trial.—The following appointments have been gazetted:—General Leslie Dennis to be Colonel of the 51st Foot; General Maxwell Perceval to be Colonel of the 91st Foot; General Sir Garnet Wolseley to be Inspector-General of the Auxiliary Forces.—*Obituary:* Lord Clanricarde.

Paris, 11th: M. Deseilligny recommends the appointment of a Commission to study the means to extend French trade in the East.

London, 13th: H. R. H. Prince Arthur has been appointed to a Captaincy in the 7th Hussars.—The first steamer belonging to the Famine Relief fleet has been launched at Gravesend.—Don Carlos has rejected the proposals made to him by Marshal Serrano.—The French Press has been forbidden to attack the Septennate, and the Legitimist and Bonapartist organs have been warned for denying its irrevocability.

14th: The subscriptions to the Famine Relief Fund at the Mansion House amount to £79,000.—Henceforth the establishment of General Officers of Royal Engineers on the Indian List will be as follows:—Three Generals, five Lieutenant-Generals, and eight Major-Generals.—In the discussion last night on the Army Estimates, Mr. Gathorne Hardy reassured the House of Commons concerning the quality of recruits obtained for the service, and said that the average age of the great mass of the army was from twenty to thirty-five years.—The Atlantic Cable of 1866 is interrupted.—The German Parliament has voted the compromise of the Army Bill.

Vienna, 14th: The Peers have passed the New Ecclesiastical Bills. The Emperor, in answer to a communication from the Pope, respectfully explains that his duty compels him to sanction the New Ecclesiastical Bills. The Papal Envoy at Vienna has received conciliatory instructions.

London, 15th: An influential meeting was held yesterday at the Mansion House to discuss further measures for the relief of the Famine in Bengal. A latter from Lord Northbrook was read in which he stated that there is ample field for the beneficial employment of large private subscriptions, independent of Government aid. The Marquis of Salisbury moved a resolution to the effect that wide-spread and severe distress existed in India, and appealed to the English people to assist the efforts of the Government of India to relieve it. His Lordship then cited as a precedent the Lancashire cotton famine, and demonstrated the inability of the English Government to make a grant of the public funds. Mr. Trevelyan, Lord Lawrence, and Mr. Fawcett also addressed the meeting.—The S. S. *Malwa,* with the remains of Dr. Livingstone, has arrived at Southampton.—The agricultural lock-out is the engrossing topic of the day. The farmers have refused to refer the matter to arbitration, and large numbers of labourers are emigrating from Somersetshire. The disputes in the North of England have been compromised; those in South Staffordshire are still unsettled.—Baron de Lesseps, alleging his inability to work under the conditions of the International Commission, has threatened to dismiss all the pilots and extinguish the lighthouses on the Suez Canal. The Khedive deprecates this step, and states that if the Baron carries his threat into execution he himself will be obliged to work the Canal.—Advices from Berlin state that Archbishop Ledochowski has been deprived of his office.—*Obituary:* Captain Dynon.

PASSENGERS ARRIVED.

Per P. and O. Str. *Lombardy, 10th:*

From Southampton.—Major Craigie; Miss Benson; Capt. Carruthers; Mr. T. Dyer; Mr. and Mrs. W. J. Smith and infant; Mr. D. W. Thompson; Mr. J. A. Ferris; Surg.-Major M. G. Jones; Mrs. McMillan and child.

From Venice.—Mr. W. Draper; Mrs. Hughlings; Mr. J. C. Shaw; Lieut.-Col. G. J. Milles.

From Brindisi.—Mr. G. H. D. Wilson; Mr. A. Grey; and Col. T. Gillilan.

From Aden.—Mr. C. F. Forday; Mrs. Whittaker.

Per P. and O. Str. *Nizam, April 16th:*

From Southampton.—Mrs. and Miss Latchford; Miss Hume-Smith; Miss Hobson; Miss Mitchell; Col. and Mrs. Pogson; Captain Wilson; Captain Ramsden; Captain and Mrs. Woodcock; Captain Carr; Major and Mrs. Britten and infant; Mr. Wilds; Mr. Counsell; Mr. A. Carr; Mr. Wadham; Mr. Robson; Mr. Thacker; Mr. Colquhoun; Mr. Jameson; Mrs. and Miss Baylis; Miss Hayes; Mr. and Mrs. Beaumont; and Mrs. Dayrell.

From Malta.—Mr. Brandt.

From Brindisi.—Mr. and Mrs. McIntosh; Capt. and Mrs. Burlton; Miss Fraser; Mrs. Lawrence; Mrs. Irvine; Mrs. Maude; and Mrs. Jardine.

From Aden.—Gunner Sharman.

Per Str. *Orchis, April 16th:*

From London.—Capt. and Mrs. Miller, Miss and Master Miller; Mr., Mrs. and Miss Hutton; Mr. Brockman; Mr. Chamberlane; and Mr. Vansittart.

PASSENGERS SAILED.

Per P. and O. Str. *Pekin, April 13th:*

For Southampton.—Dr. and Mrs. Moore and 2 children; Mr. and Mrs. Percival; Mrs. Deane; Mrs. Brodhed and child; Mrs. Littlewood and daughter; Mr. Julian C. Smith; Mr. James Aspin; Col. W. Freese; Mr. G. S. Chatterton; Mr. James Duncan; Mrs. Oakes, child and infant; Miss Becke; Capt. and Mrs. Sargeaunt and 2 infants; Mr. William Spink; Mrs. and Miss O'Donnell and child; Mr. and Mrs. M. Rayne and 2 infants; Mrs. Abbott; Mrs. John Campbell and child; Mr. Joseph Burbage; Mrs. Barter; Dr. J. J. Durant; Mr. and Mrs. Church and child; Miss G. Hailes; Mrs. Crofton, 2 children and infant; Lieut. C. H. Collett; Mrs. and Miss Pollard; Mrs. F. N. Dudgeon; Mr. Thomson; Mr. Michael J. White; Mr. Fred. Wood; Mrs. Norgate and child; Capt. H. A. Fletcher; Mr. Hugh Rari; Mr. Alex. Sandison; Miss Gell; Mrs. Porter and 2 infants; Mr. J. MacArthur; Mr. and Mrs. Peaston and infant; Mr. Hugh Ruce; Mrs. Aitkin; Mr. R. Wheeler; Major D. S. Pemberton; Mr. C. H. Williams; Mrs. J. Griffith and 2 infants; Mr. and Mrs. J. Mulloy; Mr. and Mrs. J. Graham; Dr. A. N. E. Riddle; Mr. P. Hodkinson, Mrs. Hodkinson, child and 2 infants; Mr. and Mrs. Tyers; Rev. G. T. Carruthers; Mr. Summers; Mr. H. Brock; Mr. John MacArthur; Mrs. Carvalho and 2 infants; Lieut. P. H. Hammond; Lieut. L. Wyatt; Mr. Dow; Captain E. T. Warry; Mr. Mansfield; Mr. H. Berger; Mr. E. Murrell; Mr. Pink; Mr. M. J. White; Sir George Campbell; Mrs. Husband, child and infant; Mr. W. Murrell; Mr. S. Hume; Mr. C. Doig; Mr. J. Martin; and Mr. Fox.

For Brindisi.—Mr. Hadengue and child; Sir William and Lady Muir; two Misses Muir; Miss Blissett; Mr. E. Johnson; Mr. Joseph Smith; Capt. Wemyss; Mr. and Miss Clark; Mr. H. P. St. G. Tucker; Mr. J. A. Crawford; Rev. J. B. D'Aguilar; Capt. W. P. Truman; Mr. R. Kelly Maitland; Lieut. T. F. Palmer; Mr. T. F. Handley; Mr. Savile Shaw; Mr. Stevenson; Captain A. C. Bears; and Captain H. Hallett.

For Venice.—Col. and Mrs. Gordon; Mr. H. D. Willock; Capt. and Mrs. Scott Moncrieff and child; Col. and Mrs. F. H. Randall; Mr. and Mrs. R. Johnson; Mr. and Mrs. T. C. Glover and infant; Mr. Mackintosh; Mr. Landale; Dr. and Mrs. Kirtow; Mr. and Mrs. F. F. Severin and child; Mr. H. Steward Reid; Mr. M. A. Kelly; Dr. McCarthy; and a gentleman

For Gibraltar.—Rev. F. Necom and fifteen Portuguese.

For Malta.—Col. and Mrs. Forlong.

For Aden.—Col. Fuller; Mr. Jaffurbhoy Tharia Topan, wife, child, and 2 infants; and Lieut C. W. H. Sealy.

For Suez.—Mr. and Mrs. F. R. Halsey; Mr. M. Melville; Mr. F. D. Melvill; and Mr. H. Hankey.

DOMESTIC OCCURRENCES.

(*Charge for insertion,* 8 *annas.*)

MARRIAGES.

WADDINGTON—MITCHELL—April 6th, at Nusseerabad, Rajpootana, by the Rev. Stafford T. Bourdillon, Colonel Evelyn Waddington, 23rd Regiment Bombay Native Light Infantry, to Emma Lavinia, eldest daughter of Captain Mitchell, Paymaster 108th Regiment.—No cards.

STARR—MITCHELL—April 6th, at Nusseerabad, Rajpootana, by the Rev. Stafford T. *Bourdillon, George L. H. Starr,* Lieutenant in the 108th Regiment of Foot, to Laura Isabella, second daughter of Captain Mitchell, Paymaster 108th Regiment.—No cards.

SHELLEY—GIBBS—April 9th, at Hoshungabad, Central Provinces, by the Rev. J. H. Wilkinson, Henry Richard Shelley, Esq., Captain, Madras Army, to Anna Louisa, eldest daughter of the Honourable James Gibbs, Member of Council, Bombay.

BRADSHAW—BENISON—April 11th, at Christ Church, Byculla, Bombay, by the Rev. G. C. Reynell, M.A., John Bradshaw, Esq., M.A., eldest son of the Rev. William Hanna Bradshaw, M.A., Rector of Kilskeery, Enniskillen, to Thomasina Mary, youngest child of James Benison, Esq., J.P., D.L., Slieve Russell, Ballyconnell, Co. Cavan.

SUBSCRIPTIONS TO "BOMBAY GUARDIAN."

Received April 1 *to April* 15, 1874.

J. Brown, July 1st, 1874, Rs. 2-0-0; E. T. Candy, C.S., March 27th, 1875, Rs. 9-15-0; J. W. Fido, March 21st, 1875, Rs. 8-0-0; C. M. Johannes, Oct. 3rd, 1874, Rs. 9-10-0; Dr. R. Angel, March 1st, 1875, Rs. 9-10-0; J. A. Bennett, May 22nd, 1874, Rs. 2-0-0; H. L. Fever, July 1st, 1874, Rs. 4-0-0; Rev. J. G. Cooper, March 31st, 1875, Rs. 9-10-0; Col. H. W. B. Bell, R.E., Jan. 21st, 1875, Rs. 9-10-0; Mr. Pincott, June 30th, 1874, Rs. 2-0-0; Library of the Royal Asiatic Society, March 1st, 1874, Rs. 8-0-0; Capt. G. A. Jacob, March 1st, 1875, Rs. 10-0-0; J. F. Walker, Nov. 1st, 1874, Rs. 4-0-0.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

NOTICE.—The Rev. C. W. PARK having this day assumed charge as Secretary of the Bombay Tract and Book Society, it is requested that in future all communications regarding the business of the Society should be addressed to him, and all cheques and orders made payable in his name.

Bombay, March 17th, 1874.

HOUSES AT MAHABLESHWAR.

TO LET, from this date to the end of the hot season (June 1874), houses at Mahableshwar, furnished. Rent from Rs. 300 to Rs. 1,000.

The undersigned will be most happy to give any information regarding houses that may be required.

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